

A. Garrison

THE LIBERATOR  
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WM. LLOYD GARRISON, EDITOR.

TERMS.

Two Dollars per annum, always payable IN  
ADVANCE.

All letters and communications must be post  
paid. The law is imperative, in order to shield us  
from the frequent impositions of our enemies—  
those therefore, who wish their letters to be taken  
out of the Post Office by us, will be careful to pay  
the postage.

An advertisement making one square, or a  
sheet of equal length and breadth, will be inserted  
one month for \$1. One less than a square, 75 cts.

REFUGE OF OPPRESSION.

From the Philadelphia Commercial Intelligencer  
of July 26.]

THE DISORGANIZED IN MOTION.

It seems that the fanatics, who call our  
Saviour a negro, who denounce Washington  
as a robber, who seek to violate nature by in-  
termarriages between the whites and the blacks,  
and who plot to dissolve the Union, excite in-  
terruption at the South, and involve the country  
in all the horrors of a servile war, these mad-  
men, unchurched by recent events, are openly  
pursuing their incendiary views upon the  
community. The following notice has been  
generally circulated:

(See below the notice of an Anti-Slavery meet-  
ing.)

We hope this meeting, \* which takes place  
tonight, may be unattended by violence; but we  
really could but consider it a reckless de-  
sence of public opinion. We advise those  
who are anxious to preserve the public peace  
to stay away. These meetings cannot come  
to good.\*\* We sincerely believe that  
the recent demonstrations of public feeling  
in New-York, and other northern cities, re-  
specting the slaves and interests of our  
southern neighbors, have done much to bind  
the two parties of the country together! (?)

Emigration of this sort seems to strengthen  
the bonds of good fellowship, and to make it  
easily firm on either side of Mason's line and  
Fremont's line. It is an ill wind which blows  
no good.

(Private meeting of the Philadelphia Anti-Slave-  
ry Socy.—Ed. L. L.)

The Abolitionists.—The late riots in the  
city of New-York have taught these gentle-  
men a useful lesson. It is natural that those  
who are free should desire that others should  
enjoy the same freedom. But then they  
should keep their wishes and desires within  
proper limits, and not violate the sense of  
the community by their fanatical schemes.

"Nature and God's" God has drawn a deep  
line of distinction between the white and  
the black man, and all attempts to amalgamate  
them are idle and useless, and run counter to  
the best interests of our nation, one should  
be deemed to be the slave of the other,

and not excite any surprise, since on ex-  
amination, in the language of an excellent  
abortion, "every page of history demon-  
strates the great multitude of slaves, which  
goes to a melancholy reflection  
on the world when best peopled, was not a  
field of freedom, but of slaves." \* In every  
part of the country, says Hallam, "until com-  
paratively recently, personal servitude ap-  
peared to be the law of the land." If a  
portion of the blacks are still held as slaves,  
the humane and kind-hearted philanthropists  
—Tappan, Garrison and others,  
will rectify the founder of the most suspi-  
cious orders these in the most suspi-  
cious ways to obey their masters.—American  
Abolitionist.

[From the Salem Register.]

FACTS [!] ON SLAVERY.

We are so much inclined to view every-  
thing through the exaggerating medium  
of the imagination, that it is really hard to  
not entirely away from bias, and con-  
temn facts as they do actually exist. Through  
this medium, the people of the Northern  
States are accustomed to contem-  
nize Slavery; for although there are many  
who have lived in Slave States, and who  
know the condition of the black population,  
they lurk in the minds of many a dis-  
tinguished orator who may have given.  
It becomes us, however, to give a deliberate examination to  
the momentous subject. It will not be de-  
scribed by orators would represent. The  
dark side is the one which has generally en-  
grossed the attention of eloquence; but let  
us turn away from this one moment, and see  
the slaves as they are. Then we shall see a  
brighter picture—cheerfulness instead of  
gloom, instead of anguish—and we shall  
see, in the place of whips and groans, the  
song, the dance, the merry greeting of  
friends, and the almost universal voice of  
hilarity and gladness.

The blacks are constitutionally different  
from the whites. A traveller remarks, that  
when the sun goes down, all Africa dances,  
and so do their sons in our southern states,  
and all over the world. Instead of being,  
she, as cold and phlegmatic in their temper-  
ament, they are as free, open and light-hearted  
as the morning. Having no cares to distract  
them, they go singing and whistling  
about their work, and when released from it,  
meet together in social chat, as gay and  
suspicious as the birds of their native groves,  
mused in the protection of their masters,  
and the society of their companions.

Some persons inform us that no masters, no  
privileges, are allowed the slaves. Let us  
see if this be true.

We give the above article just as we  
find it in the Cincinnati Journal. There are  
two things in it which must interest every  
man in it:

1.—The moral impotency of laws where  
citizens are obliged to take correction of  
abuses into their own hands.

2.—What a reflection on this boasted  
republic of ours, that such a MONSTER as Har-  
ney should flee to WASHINGTON as a  
city of refuge!—Brooklyn Daily Adv.

# THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 36.

BOSTON, MASSACHUSETTS.]

SATURDAY, SEPTEMBER 6, 1834.



heels, as merry and sportive as the urchins of New-England. All those houses are good and comfortable. The work is light. The children play all day until they are 10 or 12 years old—the women do pretty much as they please—the field hands get through their task by 3 or 4 o'clock, and then work for themselves on a corner of the plantation given to them by their master. When I was there in 1832, I was told by the master, and by the slaves themselves, that they raised 40 barrels of corn a year for their own use, on this small lot, and that many were able in this way to make money for themselves! I was shown some who had money enough to purchase their freedom, but who uniformly preferred security with their master, to uncertainty and freedom.

It is very pleasant to pass a tobacco factory in any of our southern cities. From 150 to 200 and 300 slaves, men, women, and children, are employed in one factory, and they are ranged in seats by rows, all singing at their work. Many a time have I watched them at their business. Their labor is light, not half so hard as in our northern factories, and not so long in the number of hours employed. Jests and jokes and witty sayings are continually passing from one seat to another, and all seem perfectly aware that theirs is "hard service." When you enter, they look up cheerfully at you, expecting some word or look in return, and always consult their master about their work in the most confidential manner. They frequently sing in chorus, and a wild air from such musical voices sounds most delightfully, for it assures them they are at ease.

A writer for this paper has well observed that "by law, no man can compel his slaves to work on the Sabbath." This day is a day of liberty to them. How do they spend it in the country? Those who are religious among them, in attending church—but the rest in roaming wherever they please, in the neighboring woods, fantastically and gaily dressed, in pursuit of pleasure! How in the city? The better sort in singing and devotion—but the majority in merrymaking with their friends, or in acts of gallantry and love. All have their privileges on this day, and all hail its weekly return, not so much as a season of rest from toil, as a time for every species of vanity and self-indulgence. This is what we have, in a word, in a slaveholding country. If a portion of the blacks are still held as slaves, the humane and kind-hearted philanthropists—Tappan, Garrison and others, will rectify the founder of the most suspicious orders these in the most suspicious ways to obey their masters.—American Abolitionist.

The editor of the Advocate has volunteered to denounce the venerable Doctor Cox and Arthur Tappan, as "fool hardy, frantic, indiscreet, rash, and misguided men." We should be very much obliged indeed, very much, if he would give us, from their writings, speeches, or sermons, the grounds upon which he makes the assertion. We want to know if he is correct. We have been in the habit of thinking that they were great and good men, of surpassing talents and unrivaled benevolence. We have seen nothing yet, to vary our opinion, and would therefore thank the Advocate, if he has in his possession, any thing from them or their friends, which justifies his abusive qualifications, that he would publish it, for the benefit of the public.—Cortland Republican, July 22, 1834.

NEW-ENGLAND  
ANTI-SLAVERY CONVENTION.

III.—The Committee appointed to prepare an Address to the People of the United States on the subject of Slavery, beg leave to submit the following:

ADDRESS TO THE PEOPLE  
OF THE UNITED STATES,  
IN UNION TO SOCIETY, TO THE GREAT UNION  
OF FREE AND INTELLIGENT BEINGS WHOSE SYMPATHY,  
RESPECT, AND PROTECTION THEY DEPEND;

WITH ALL THE CONFIDENCE INSPIRED BY THE DEFENSE  
OF A CAUSE WHICH REQUIRES FOR ITS COMPLE-  
TATION, NOTHING BUT AN IMPARTIAL HEAR-  
ING;

WITH ALL THE FERVENT HOPE, ALL THE FEARFUL SOLICITUDE  
FOR THE DESTINIES OF MANKIND,

WRAPPED UP IN THE FATE OF THIS COUNTRY, WE, THE HUMBLE AND DEVOTED ADVOCATES OF THE OPPRESSED,

ADDRESS YOU, OUR FELLOW-CITIZENS, IN BEHALF OF MORE THAN TWO MILLIONS OF MEN,

OUR COUNTRYMEN, WHOM WE, THE PEOPLE OF THESE UNITED STATES, HAVE DOOMED TO ABSOLUTE AND PERPETUAL BONDAGE.

WHAT IS THE BURDEN OF OUR ADDRESS,—THE OBJECT OF OUR PETITION? IS IT TO PROVOKE OR—

IS IT TO BE DISPOSED OF—IS IT TO SLANDER—IS IT TO SET Ourselves UP ABOVE OTHERS, AS IF WE WERE BETTER THAN THEY—IS IT TO DISTURB THE PEACE, OR TO LOSEN OR DISSOLVE THE UNION—IS IT TO PROMOTE DIVISIONS AND TO STIMULATE OUR DIFFERENT CLASSES TO DISCORD—THE NORTH AGAINST THE SOUTH—THE EAST AGAINST THE WEST—THE ENSLAVED AMERICAN AGAINST THE FREE AMERICAN—OR THE COLORED MAN AGAINST THE WHITE?

NO—it is none of these.

IT IS OUR OBJECT, IN THE FIRST PLACE, TO SET BEFORE YOU THE NATURE AND CONSEQUENCES OF SLAVERY; NOT IN ORDER TO CONVINE YOU THAT SLAVERY IS AN IMMEASURABLE EVIL, FOR THIS WOULD BE AS USELESS AS TO ATTEMPT TO PERSUADE YOU THAT LIBERTY IS AN INESTIMABLE GOOD.

BUT WE WISH TO IMPRESS YOU WITH THE IDEA THAT WE CANNOT HOLD THIS SIMPLE AND INCONTESTABLE TRUTH WITH IMPUNITY, THAT WE DRINK THE CUP OF FREEDOM TO OUR OWN CONDEMNATION, UNLESS WE ARE WILLING TO CONFESS AND REPAIR OUR WRONGS—UNLESS WE RESOLVE TO ACT IN OBEDIENCE TO THE LAW OF LIBERTY WHICH WE HAVE PROCLAIMED, AND BY WHICH WE WANTS BE JUDGED.

IT IS SAID THE MONSTER FLED FROM THE CITY, AND THAT THE CITIZENS ARE PEAKLY EXCITED, HAVING FORMED THE RESOLUTION TO TAKE HIM INTO THE BUSHES AND LEAVE HIM IN PRECISELY THE SAME FIX AS HE LEFT THE WOMAN, AND THAT MEASURES ARE IN A TRAIN TO OFFER A HEAVY REWARD FOR HIM.

HARNEY IS REPRESENTED AS AN OFFICER CONNECTED WITH THE ARMY, AND HAS FLED TO WASHINGTON CITY. IT IS HOPE AND BELIEVED THERE IS VIRTUE AND FIRMNESS ENOUGH IN THE ARMY TO DECLARE NON-INTERCOURSE WITH SUCH A MURDERER.

WE FIND IT IN THE CINCINNATI JOURNAL. THERE ARE TWO THINGS IN IT WHICH MUST INTEREST EVERY MAN IN IT:

1.—THE MORAL IMPOTENCY OF LAWS WHERE CITIZENS ARE OBLIGED TO TAKE CORRECTION OF ABUSES INTO THEIR OWN HANDS.

2.—WHAT A REFLECTION ON THIS BOASTED REPUBLIC OF OURS, THAT SUCH A MONSTER AS HARNEY SHOULD FLEE TO WASHINGTON AS A CITY OF REFUGE!—BROOKLYN DAILY ADV.

SLAVERY.

A MONSTER!

A fellow by the name of HARNEY, a few days since, MURDERED a Negro woman, by whipping her to death, in St. Louis!

It has been stated by gentlemen who were on the coroner's inquest, that from circumstantial evidence, and the testimony of individuals to Harney's own confessions to them, that this horrible act was committed under circumstances of peculiar barbarity—and for successive days, and that the corpse of the poor creature exhibited a most shocking sight.

It is said the monster fled from the city, and that the citizens are peculiarly excited, having formed the resolution to take him into the bushes and leave him in precisely the same fix as he left the woman, and that measures are in a train to offer a heavy reward for him.

HARNEY IS REPRESENTED AS AN OFFICER CONNECTED WITH THE ARMY, AND HAS FLED TO WASHINGTON CITY. IT IS HOPE AND BELIEVED THERE IS VIRTUE AND FIRMNESS ENOUGH IN THE ARMY TO DECLARE NON-INTERCOURSE WITH SUCH A MURDERER.

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[From the Emancipator.]

HALLOWELL, June 21, 1834.

MR. LEWIS TAPPAN—I write to you, because I do not at this moment recollect who is the treasurer of the A. A. S. Society.

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sanguine abolitionist could have expected; For it is proved by competent eye witnesses, that after the fearful contest which raged in that island from 1791 to 1793, and which from a civil soon became a servile war, and ended in a complete abolition of slavery, the slaves as soon as they were declared freemen, instead of trying to avenge the cruelties they had suffered, quietly returned to their plantations. There they continued to work as free laborers for a fourth part of the produce, besides having two days in the week entirely to themselves. And this cultivation of the land on shares proved so successful that the island was fast advancing toward its former prosperity, when in 1801, Buonaparte conceived the inhuman and insane plan of reducing the enfranchised islands again to slavery.

In Guadaloupe, which had been quiet and prosperous in her freedom as St. Domingo was, the ruthless conqueror succeeded in restoring slavery after the most fearful and bloody resistance. But he failed in St. Domingo. And if we would rightly estimate the result of this great struggle from servitude, discord, and anarchy, to liberty, law, and union, we must consider that during the continued warfare which did not wholly cease until 1802, the whole island became one republic, the arts and habits of peace were almost entirely abandoned, and the expensive works for cultivating the land on which the amount of exportable property greatly depends, were destroyed. We must consider also that the natural disposition of the people inclines them to secure by moderate labor the necessities and comforts which the cultivation of a rich soil easily affords, rather than to strive and toil for wealth and commercial eminence. Again we must consider that the industry of that island is kept down by the support of a large standing army to prevent invasion, and by an enormous national debt to France. Under all these circumstances which have necessarily reduced the produce, the exports and imports of St. Domingo, and affected the character of its inhabitants, if we consider that the population which in 1804 amounted to about 400,000, had increased, according to the official census in 1824, to 935,335, and if we look upon the amount of freedom, security, and prosperity enjoyed in that island—we cannot help seeing in the whole unprecedented history of St. Domingo, a most satisfactory evidence of the safety and expediency of immediate abolition, even under the most unfavorable circumstances.

That the Africans will not work from any better impulse than the cart-whip, is an assertion so often refuted, that it is not worth while to dwell upon it. It is indeed not improbable that the long continuance of slavery, has degraded many so deeply as to require some impulses besides those of self-interest, honor, and family attachment, to stimulate them to honest industry; some legal restraints to prevent those who by a sudden ~~desire~~<sup>desire</sup> ~~were~~<sup>are</sup> themselves, ~~laws may be~~ necessary like those existing in Hayti, which compel idlers and vagabonds, all those who cannot show that they possess the means of an honest subsistence, to cultivate the earth for their living; as in many parts of our country also, paupers are compelled to labor for the sustenance provided for them by the community. But the practical importance of these laws will continually decrease, as the natural effects of freedom supplant the artificial resorts of slavery.

The loss of property growing out of immediate emancipation, has been urged as another objection to this measure. The general ground of this question, the comparative advantages of free and slave labor, have been so clearly demonstrated by scientific and experimental investigation, that few, if any, remarks are required on this subject. It would seem superfluous to prove in detail, that the master, the planter in particular, must be benefitted by the exchange of a slave-labor for a free-labor system. It frees him from the necessity of purchasing cultivators for his land, the price of which must rise in proportion to what he saves by not being obliged to buy men, in addition; he is not at the risk of losing part of his capital by the sickness, or death, or escape of his slaves; he has not to provide for the sick, the children, the aged, except so far they may have to be taken care of by the community. Instead of depending on laborers, whose interest it is to do no more work than the fear of the whip can induce them to perform, and to pass themselves off for being as unprofitable as possible, the employer of free labor has the choice of laborers, whose interest, whose heart and will are in their business, and whose reputation for efficient usefulness is at stake. Instead of finding it for his advantage to debar his slave from all knowledge, save what concerns him as a domesticated animal; instead of doing violence to his own nature by degrading that of a slave, the master or employer will be prompted both by his earthly and his spiritual interests, to promote the intelligence, the self-respect, the love of truth and justice,

These considerations are sufficient to show that universal and immediate emancipation must, in general, prove eminently beneficial, both to the slaveholder and the slave. Cases of individual suffering which are incidental to every general plan of reform will be easily remedied. But although the economical advantages of this reform are evident, it should never be overlooked that Justice demands the immediate abolition of slavery, whether it be for the advantage or disadvantage of the slaveholder. Instant and persevering exertion to remove from the present, and to avert from every future generation, the crime and the misery

\* See particularly the French works of La Croix

for the past, and to wipe off a part of that fearful reckoning, which awaits us all at the bar of eternal justice.

There is one more objection to the promotion of anti-slavery principles, which operates as a powerful check upon many of our fellow-citizens; although we confidently believe that if they would subject it to a thorough examination, they would see in this very objection the strongest argument for promoting the abolition of slavery in our country. It is said that the Constitution and the Laws of the Union acknowledge and secure the existence of slavery in every state in which it is not prohibited by the state itself, as well as in the District of Columbia, and in several of the Territories. Hence, it is argued, that the agitation of this question in the free States, is an improper

It is true indeed, that the constitution as is generally understood, though it nowhere speaks of slavery, is made to read so as to secure a power which, according to the principles of the Declaration of Independence, cannot be rendered just, by any decree or act of government. It is true, that the slave escaping from bondage in one State, finds in every other, even in those States in which slavery is by law prohibited, a powerful coadjutor of his master, in every judge or competent magistrate of the Union, who is obliged to deliver him up to the pursuing owner, however his own conscience may revolt against this official support of legal tyranny. It is true, moreover, that a standing army is kept and paid by these United States, chiefly for the protection of that special branch of industry in one part of our country which is proscribed in every other. It is true, that in case the slaves should assert and insist upon the rights solemnly ascribed to them, in common with all other men, by the Declaration of our Independence, not only the army, but, in case the army should prove insufficient, the militia, the whole people of these United States, are bound by law to assemble under the very banners under which they once achieved liberty for themselves, to put to the sword men who dare to claim the same inalienable rights. It is true, that a bargain, agreed to by the free states, entitles the slaveholders to send, in addition to the representatives to which their own number entitles them, twenty-five others to represent a portion of their population, which by their own laws are accounted a part of the time

It may be said that these principles of legal interpretation, however just in other cases, are not applicable in this, as the fore-mentioned article of the Constitution was certainly intended by its framers to secure, under terms of a more general import, the legal claim of the slaveholder; and that this has been acknowledged and acted upon as the true and practical sense of the law by all the courts and magistrates of the Union.—We would not interfere with the application of the law thus interpreted. We would rather forego any advantage that our cause might derive from a different interpretation, than in any way lessen the binding power of that solemn compact which binds together the several branches of this great family of republics. We would adopt ourselves, and urge others to adopt the sentiment of the Farewell Address of the Father of his country:—“The basis of our political system is the right of the people to make and alter their Constitution of government. But the concurrent authority upon all.”

We acknowledge that there is sufficient

The fact then on which the aforementioned objection to anti-slavery movements is founded, is incontestable. It is true that slavery as it exists in our country, is supported by law, and by the constitution as it is generally understood. But can this be considered as a reasonable objection? Ought not to be to us the most powerful inducement, to use every means which the constitution has left us, to remove this fatal inconsistency with the vital principle of our social institutions?

It is not our object now to enquire whether

We acknowledge that there is sufficient reason to believe that the aforementioned Article of the Constitution was designed to secure the legal claims of the slaveholder, as well as the master of an apprentice. But it seems as if its framers had couched their intention in such general terms, in order that the Article might remain applicable in case that slavery should be abolished in the different states. They seemed to be looking forward to a time, when the principles of the Declaration of Independence should have removed every species of government that is not derived from the consent of the governed, and has not for its object the establishment of the inalienable rights of man. To carry these principles into effect, the authors of the Declaration had pledged their 'sacred honor,'—a pledge which yet remains to be redeemed by their descendants.

It is not our object now to enquire whether law can be deemed valid, if it is contrary to the first principles of natural justice, contrary to the inalienable rights of man, particularly when these principles and rights are solemnly acknowledged by the sovereign all of the people as the supreme standard test of the validity of any law. We only ask the people of the United States to consider what bearing that clause in the constitution which authorizes Congress to regulate commerce among the several states, has upon the question.

stitution which authorizes slavery, has upon the Declaration of Independence. The words in the only article which is understood as securing the claims of the slave-owner (Art. V. Sec. III. 3.) are these : 'No person held service or labor in one state under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party whom such service or labor may be due.' Now it is evident that these words of the constitution are not inconsistent with the acknowledgment of the inalienable rights of man, in the Declaration of Independence, if they are understood as having reference to New-York, Pennsylvania, Delaware, Virginia, North Carolina, South Carolina, and Georgia. The six fundamental articles of this Ordinance, which still form the basis of the Territorial governments of the United States, were intended, according to the Preamble, 'for extending the fundamental principles of civil and religious liberty; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in said territory.' The sixth article declares, 'that there shall neither be slavery, nor involuntary servitude in the said Territory, otherwise than for the punishment of crimes, whereof the party shall become convicted.'

ch service or labor as may be due from one person to another, on any sufficient legal ground, except slavery. They are inconsistent with the Declaration of Independence only, if they be understood as applying to slave labor and involuntary servitude, as well as to free labor and hired services.—Suppose we had no other knowledge of the actual intention of the framers of the Constitution, than the words of the law itself, would it not come a subject of grave consideration, whether the common understanding of that article in the Constitution, according to which, a slave escaping into a state whose laws do not recognize slavery, is delivered up to the pursuing master, is not inconsistent with correct principles of legal interpretation? Even if we do not look upon the Declaration of Independence as the law of God, should not the states commit an act of perfidy in violating its principles?

dependence as the acknowledged standard test of the validity of any law; even if we consider the Constitution simply in the

and associate, to consult, and to petition government of the Union as well as the legislature of every state, and thus by individual and united exertion, to act upon the public mind. Thus armed with all the legitimate weapons of truth, we feel bound in conscience never to lay them down until the principle that man can hold property in man is effaced from our statute books, and held in abhorrence by public opinion. After the most careful examination, we are convinced that slavery is unjust in itself, and cannot be justified by any laws or circumstances; that it is a curse against christianity, and is condemned in the Declaration of our Independence. We are convinced that it is injurious to every branch of industry, and more injurious still to the mind and character both of the master and the slave. Its existence is the chief cause of all our political dissensions; it tends to unsettle the groundwork of our government, so that every institution, founded on the common ground of our Union, is like an edifice on a volcanic soil, ever liable to have its foundation shaken, and the whole structure consumed by subterraneous fire. The danger of a servile and a civil war is increasing every year, every day; for the annual increase of the slave population is more than forty thousand; and every day about two hundred children are born into slavery. As the more northern of the slave states, seeing the advantages of free labor, dispose of their slaves in a more southern market, and by degrees abolish servitude, the whole slave population, and with it the danger of a terrible revolution, are crowded together in the more southern states. Under all these threatening circumstances, what have the southern states, what has congress done, to avert the impending calamity from the Union? Congress, which has full and exclusive power to abolish slavery in the district of Columbia and in the Territories, and to abolish the domestic as well as the foreign slave trade, shirks from touching the subject. The fear of instant difficulties to be encountered in the execution of any measure, is in the face of the

instant difficulties to be encountered overcomes the more patriotic fear of the ever increasing evils engendered by improvident delay, which reserves to our descendants, if we should escape them, the inevitable consequences of our own culpable neglect.

And what has been done in the slaveholding states to prepare the great change from a corrupt to a sound and vigorous state of society? There are indeed, benevolent individuals endeavoring to elevate their slaves by oral instruction, and by allowing them to cultivate portions of land for the joint profit of the master and the laborers. But the law and the general practice, so far from endeavoring to diminish, are calculated rather to increase the evil in order to render it more secure, to imbrute the slave more and more, and extinguish in him every aspiration and pretension to be a man. Hence the laws against teaching a slave have become more numerous, and the penalties more severe, the white.\* They refuse <sup>to</sup> in which the colored slaves on the ground of their not being fitted for the proper use of freedom; and they refuse to prepare them for it, because the preparatory course would induce them to throw off the yoke instantly.

In this hopeless state of things, a few individuals, deeply impressed with the great and increasing evil of slavery, have thought it their duty to unite their efforts to undeceive the public mind, to rouse the fortunate heirs of freedom to a sense of their own obligation to extend and secure the blessings they possess. They saw that the most powerful men in the nation were inactive, either because the magnitude of the evil led them to doubt the possibility of finding an adequate remedy, or because they feared to disturb the political or commercial connections between the north and the south, or because they were prejudiced themselves, or thought it a hopeless attempt to conquer the prejudice of others. The disinterested devotion of the few who went forth to prepare the way for the gospel of universal freedom by preaching that slavery is a sin of which all the people of this country are more or less guilty, and ought immediately to repent and reform—the generous efforts of a few ardent minds have kindled the philanthropic sympathies of many.

The hostility, and still more the indifference with which the sentiments of the first champions of immediate abolition were received by the majority of influential men in this country, may have betrayed some of them occasionally into unguarded and tempestuous expressions. Still, the people at large begin to feel that the object as well as the motives of the friends of the oppressed are right; and as soon as the conviction of good cause has once unsealed the deep fountains of the heart, and has engaged the energies of a free people, it is as vain to attempt to check or divert their onward course, as to coax or force Niagara to roll back its mighty waters from lake Ontario to Erie.

But the dissemination of Anti-Slavery sentiments, it is said, will be productive of a ser-

... will be productive of a terrible and civil war, and terminate in the dissolution of the Union. Now if there is anything in the theory of government that can be considered as an unquestionable truth, it is the principle that *free discussion* of everything that concerns the constitution and government, is the indispensable condition, the conservative principle of every republic. The Constitution of our country has fully recognized this conservative principle, in ordaining that no law shall be enacted '*abridging the freedom of speech or of the press.*' And what more have abolitionists done, what else do they aim at, than *free discussion* of part of our social system? To collect and disseminate correct information, to argue,

answer objections, and to advise—these, and no other means, are authorised by the constitution of any Anti-Slavery Society in the United States. However strongly and gently the sin and misery of servitude have been set forth in the writings that have appeared with the sanction of these Societies, yet they have never countenanced, but always most earnestly disapproved the use of force, and the desperate recourse to insurrection. They have appealed to the conscience and the self-interest both of the slaveholder and the slave; and on the ground of religion as well as worldly prudence, they have urged the masters to give up of their own accord, their despotic power, and the slaves to be subject to their masters, with a religious trust that the voice of reason and Christianity will ere long overcome the parality of the law which makes the enjoyment of the rights of man to depend on the color of his skin. From the mouth of an abolitionist, the doctrine of subjection to his master is a solemn truth to the injured slave; and the words, Peace! Be still! when coming from the friend of freedom, are sufficient to assuage the wildest storm of revolutionary passion. From the mouth of an advocate or apologist of slavery, Christianity itself, the gospel of eternal freedom and universal love, appears to the defrauded slave, only as a solemn pretext for oppression. Slavery is the true and lasting source of insurrection; it is the avowed or secret cause of all the serious differences between the members of this Union. Those, therefore, who directly or indirectly strive to secure the existence of slavery in this country, are nourishing the seeds of a servile and civil war; and their efforts to avert it from themselves, only serve to insure its breaking in upon our descendants, with increased violence. The fact that in those States which depend most especially on slave labor, the colored population is continually gaining upon the white, is too obvious an indication of the future to require any explanation.

Some indeed, have attempted to prove the

sterling coin among those who have given it currency, but the world at large will not fail to detect the base alloy mixed up with the pure metal.

What is the duty of the freemen, and more particularly the duty of the citizens of the free states, with regard to the existence of slavery in our country? It is our duty to use all our power and influence, individually and by association, directly and indirectly, to abolish a system that is absolutely inconsistent with the fundamental principle of our government, and must, sooner or later, if not removed, prove destructive of our Union. Congress has power to abolish slavery in the District of Columbia, and the Territories, as well as the domestic slave trade. We, the citizens of this country, have a right to petition Congress to use this power; we, the constituents of Congress, have power to direct our agents to execute what the sovereign will of the people shall deem conducive to the permanent welfare, the true glory of these United States. Every session of Congress, every opportunity of exercising our political privileges for the extinction of slavery, so far as its existence depends on our own will, is a trial of our love of justice, our patriotism, our philanthropy; every neglect is a proof of our unworthiness of the privileges we possess. The direct political power of the citizens of the free States over the existence of slavery in this country, is confined to the constitutional rights of Congress; but their moral influence, their duty as men, as patriots, as christians, have no limits but the free power of their fellow-citizens to listen or to turn a deaf ear to the conscientious fears, the well meant advice of those, who are pledged with them for the welfare of our common country. We feel bound in duty to plead the case of the oppressed with our brethren at the South, who have authority to abrogate the State laws, on which the existence of slavery depends. We have no legal or constitutional authority to support our plea; but we have a draft upon their hearts, which will not

Some, indeed, have attempted to prove the security of our slave States, by quoting the experience of the States of antiquity, in some of which one fourth or fifth part of the population were able, for a considerable time, to keep the rest in bondage. But those who thus quote the example of the ancient world in order to quiet the apprehensions of the present, overlook the fact that in antiquity, slavery was a part of the law of nations, in the enforcement of which, each State was supported by the practice and political sympathy of every other. Not one of the ancient republics was founded, as ours is, on the solemn acknowledgment of the inalienable rights of man, with which the existence of slavery is absolutely inconsistent. All the nations around us, particularly those with whom we are most closely connected, our republican neighbors in South America, and England, from which we draw a constant supply of new ideas as well as articles of merchandize, have abolished slavery. Our nations to a determined search after liberty, reacts upon us; the reproachful feeling of our inconsistency is growing continually more general and intense, both abroad and at home. Thus all the circumstances and unavoidable influences under which we are placed, the spirit of our time manifested by its history, the growing conviction of the injustice and impolicy of this part of our social system, aggravated by the reproach of moral and political inconsistency, serve to impress us with the fallacy of every remedy for the evils and danger of slavery, except universal and immediate emancipation. There are dangers connected with any scheme of partial or gradual emancipation. For if you emancipate only a certain number, or declare that all shall be free after a certain time, the partial justice which you show to some, is an acknowledgment of the justice due to all, which cannot fail to rouse the indignation of those whose rights have been set aside by this arbitrary arrangement. As soon, therefore, as the personal antipathies and prejudices which have arisen from a passionate and unsparing attack and defence of Anti-Slavery principles shall have given way before the power of free and calm inquiry, we feel confident that this great cause will unite all the friends of order, peace and union in our country.

require any ~~any~~.

a draft upon their hearts, which will not be protested. Much as we wish that the words of the constitution might be so defined as to preclude the possibility of ~~slaves~~ in this country, yet we believe that the means which the constitution has left, are sufficient to accomplish this purpose. We believe that the moral action of truth and love, on the hearts and consciences of slaveholders, are fully adequate to the complete and speedy overthrow of our nation's crying sin. We would speak to the minds and the hearts of our southern friends, to their earthly interests and their patriotic virtues. We would speak to them, not in the tone of van self-complacency, which ill befits those who prejudices against the people of color are strong offset to the fact that they are practically slaveholders. Nor do we address them as interested, political rivals; for it is evident that, if the slaves were invested with all their social as well as personal rights, their interests being essentially the same as those of the rest of the inhabitants of the nation, their emancipation would not diminish, but greatly increase the political influence of the South.\* We would impress our more fortunate condition, to judge liberately and calmly of the cause of the slaveholder and the slave. We acknowledge that among the slaveholders, there are many, who are prevented from immediately liberating their slaves, not by base and evil motives, but some, by the state of the laws which discountenance emancipation; others, are kept back by inadequate or mistaken views of duty, or conscientious though groundless fears. On the other hand, we look upon the slave as a man, having all the rights of a man, which no one has any right to withhold from him, either from bad or good motives. It is urged in vindication of the present owners of slaves, that they are not the authors, but the innocent heirs of great evil, superinduced upon their ancestors by the influence of a foreign government. But even if it could be shown, that the present generation were forced to accept the unhallowed inheritance, the origin can in no way justify the continuation of the evil. For it is in the power of the people of each slaveholding state, at any time, to abolish slavery—and no hereditary claim, though approved by all the sovereign powers on earth, and confirmed by long immemorial practice, could stand against the

Fellow-citizens! The subject of our appeal, if rightly understood, is not calculated to rouse the jealousies of one part of our country against the other. We have all sinned together. We entered into the crime together, when tempted by the British government in our infancy. At years of discretion, when we became free, we deliberately preferred power to righteousness, and made the crime our own. In our vigor we have continued to cherish it. The South has said, 'Let slavery alone'; and the North has, till recently, replied, 'We will let slavery alone.' Nay, all the freemen of this country are pledged by laws of their own enacting, to support the slaveholder in trampling upon all the native rights of man, which we recognize as the foundation of our social institutions.

The fact that in almost every part of our country, the mere difference of color is sufficient to exclude the unenslaved colored man from public hotels, stage-coaches and steam-boats, from profitable and honorable professions, from public schools and colleges, from the elevating and refining influences of society,—these facts are strong indications that the confinement of slavery to certain parts of our country, is owing to difference of circumstances rather than principles. We all have sinned against the spirit, if not against the letter, of the law of liberty; for every social system bearing the name of a republic, unless it is founded on

memorial practice, holds good against the certificate of freedom which every human being brings with him into this world, from the hand of the living God.

Fellow-citizens! The Anti-Slavery Society, which is now growing so rapidly in every part of our country, although its seeds were sown among the weeds and thorns of popular prejudice, the Anti-Slavery Society is not a new sect or party coming forward to mingle in the strife of politics, or the controversies of religion. It is intended to engage the friends of justice in every party; and it is actually composed of men of almost all the different religious and political denominations in our country. Its sole object is to bring about by all lawful and moral means the immediate abolition of slavery in our land; to raise the colored man to that equality of rights with the white man, which the Declaration of Independence secures to all. Without objecting to any transient legal restraints and encouragements, which the influence of past servitude may render necessary, we claim for the colored man the immediate possession of personal independence and safety, the right to hold property, to be protected in all his family connections, to choose his own employment or profession, to give valid testimony in any court of justice; we claim for him the free exercise of

\* See particularly the French works of La Croix

<sup>1</sup> Let it be remembered that those laws were enacted many years ago and before the Anti-Slavery

BOSTON,

SATURDAY, SEPTEMBER 6, 1834.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

[For the Liberator.]

THE CHRISTIAN MIRROR.

Jacques. What for a counter would I do but good?

Duke. Most mischievous foul sin in chiding sin.

As You Like It.

The last New-York Emancipator contains the following paragraph:

• The editor of the Portland Christian Mirror praises the kind spirit of Mr. Birney's letter, and says it is strong in arguments and facts, and will effect more than all that has been written by abolitionists.

It is something new to institute comparisons between abolitionists as to the relative merits of their respective writings. Such a thing is foreign from their principles and habits; and would, as I hope and believe, be more painful to the earnest, able, and disinterested individuals engaged in the holy cause, than the marks of infamy and contempt which have been heaped upon them. If they were pursuing a selfish and popular object, some of them might be delighted, and others in a corresponding degree depressed by this style of praise and reproof. But we have renounced the pursuit of popularity, or we should not have been abolitionists. The golden opinion which the editor vouches in favor of Mr. Birney will not prove an apple of discord among us.

If the past and continual amalgamation,

which the mulatto race is the offspring,

and is impeded to the criminal bonds of

slavery, so we are confident that abolition,

which gives the two races free to form their

natural relations according to their natural

disposition and taste, will tend to prevent

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in respect, and love to the immortal

? Or do you think yourselves safe un-

unless you yourselves were not

holders—when in any degree it depend-

on your exertions to put an end to the

existence of slavery in this world?

The Bible Society knows not that they would be

whipped 'fined' and 'imprisoned' if they gave a

a title or testament to a family in one half of this

christian nation.

And indeed at the time of the late anniversary

meetings in New-York, when discussion and listen-

ing began to develop and diffuse some dreadful

truths on this subject—the Temperance Convention,

—the Seventh Commandment Society—and the

Peace Society lit up their eyes one after another

and cried, 'Why! we are brought upon Abolition ground!' If these things be so, one half of our brand

and beloved country will prove unpenetrable to us

unless slavery, the hot-bed of these rank vices be destroyed.

Notwithstanding the gross and general ignorance,

which we have so much cause to regret, cheering

things might be mentioned.

One may see dimly thro' my woes

On faith's bright altar gleams,

Caught from that sun which constant glows

With healing in his beams.'

There are many devout and holy men who are tak-

ing the field with fervidness of eloquence, which one may look for in vain in the cold services of the pulpit of the day.

To one who has not opened a newspaper mail for

three years, (which happens to be our case, in the

absence of the stated editor,) the change in the de-

gree of knowledge and attention will appear promi-

nent. At that time silence brooded over the face

of the dark waters; now almost every newspaper

has something to say; and though it be against us, it

elicits discussion and may convince some by its very absurdity.

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## LITERARY.

[From the New-Hampshire Observer.]

A VOICE.

BY J. H. LE ROY.

Written August 1st, 1834.\*

A voice! but not such as goes up  
From the heart of the sorely-tried;  
A cry! but not that which was heard,  
When the first-born of Egypt died.

A sound! not of battle and blood,  
Where is uttered the warrior's cry;  
A noise! not of tumult and flight,  
Where the dead and the dying lie.

A note! not of wailing and woe,  
When the widow and orphan weep;  
Not such as the strong man in fear  
Sendeth up from the startled deep.

A voice! from the isles of the sea,  
Where the captive hath trembled long;  
A voice! such as freedom may give  
From a bosom of tortured song.

There is jubilee heard in a land  
Where was jubilee never yet;

And the young and the aged exult  
Where Hope seemed forever set.

There is song over hill and plain,  
There are shouts mid the orange trees,

And the forest and roaring flood  
Give them back to the morning breeze.

The man whose deep sorrows are traced  
In the lines on his own brow,

Feels the lethargy pass away,  
That had fettered his soul till now.

And she who had looked on the face  
Of her child with a madeline eye,

Now clasps it with joy to the breast,  
Where she knows it may freely lie.

The fields o'er which the dull slave  
Long hath roamed with a listless air,

Puts on gens like enchanted ground,  
And the freeman sees beauty there.

The world, which has been like a dark  
And most terrible prison house,—

Light breaks through its portals of cloud,  
And the heart's palsied current flows.

And life, which hath been but a race  
Where a grave was the only prize,

Unfolds its realities now,  
And its moods for the nobly wise.

Music! it is over the wave,  
Whence the curse of the slave hath rung;

And shall we sit in apathy, while  
The anthem of freedom is sung?

A hymn! for the oppressed made free,  
For the ransomed of Afric's sons,

For the burdened that fallen now,

From the injured and guiltless ones.

A prayer! that the spirit's bonds  
May be burst with the body's chains,

That Truth may keep sacred the soul,

While the form bears no slavish stains.

Concord, N. H.

\* On this day the British Emancipation Bill goes into effect in the West India Islands.

AUGUST.

BY WILLIAM CULLEN BRYANT.

The quiet August noon is come;  
A slender silence fills the sky,

The fields are still, the woods are dumb,  
In glassy sleep the waters lie.

And mark you soft white clouds, that rest  
Above our vale, a moveless throng;

The cattle on the mountain's breast  
Enjoy the grateful shadow long.

Oh, how unlike those merry hours  
In sunny June, when earth laughs out;

When the fresh winds make love to flowers,  
And woodlands sing and waters shout! —

When in the grass sweet waters talk,  
And strain of thy music swell.

From every moss-cup of the rock,  
From every nameless blossom's bell!

But now, a joy too deep for sound,  
A peace no other season knows,

Hushes the heavens, and wraps the ground —  
The blessings of supreme repose.

Away! I will not be, to-day,  
The only slave of toil and care;

Away from dust and dust, away!

I'll be idle as the air.

Beneath the open sky abroad,

Among the plants and breathing things,

The sunless, peaceful works of God,

I'll share the calm season brings.

Come then, in those soft eyes I see

The gentle meaning of the heart,

One day amid the woods with thee,

From men and all their cares apart.

And where, upon the meadow's breast,

The shadow of the thicket lies,

The blue wild flowers thou gatherest,

Shall glow yet deeper near thine eyes.

Come — and when, mid the calm profound,

I turn, those gentle eyes to seek,

They like the lovely landscape round,

Or innocence and peace shall speak.

Rest here, beneath th' unmov'ning shade,

And on the silent valleys gaze,

Winding and widening till they fade

In you soft'ring of summer haze.

The village trees their summits rear,

Sill as its spire; and yonder flock,

At rest in those calm fields, appear

As chiselled from the lifeless rock.

One tranquil mount the scene o'erlooks,

Where the boughs wind their sabbath keep,

While a near rain from boughs and brooks,

Come faintly like the breath of sleep.

Well might the gazer deem, that when,

Wade with the struggle and strife,

And heart-seek at the sons of men,

The good forsakes the scenes of life —

Like the deep quiet, that awhile

Lingers the lovely landscape round,

Shall be the peace, whose holy smile

Welcomes them to a happier shore.

## STANZAS.

Why should I blush that fortune's frown

Dooms me life's humble paths to tread;

To live unheeded and unknown;

Thine forgot to the dead!

It is not the good, the wise, the brave,

That surest shine or brightest rise,

The feather sports upon the wave,

The pearl in ocean's cavern lies.

Each lesser star that studded the sphere,

Sparkles with undiminished light;

Dark and eclipsed alone appear

The Lord of Day, the Queen of Night.

## PATIENCE.

And not a virtue in the bosom lives,

That gives such ready pay as patience gives;

That pure submission to the ruling mind,

Fixed, but not forced; obedient, but not blind;

The will of heaven to make her own she tries,

Or makes her own to heaven a sacrifice.

## MISCELLANEOUS.

## FEMALE EDUCATION.

The Newark Sentinel of Freedom, has the following pertinent remarks on the importance of educating daughters.

No community, certainly no large business community, can hope long to prosper, without good schools, and especially well appointed and well conducted female schools; we say well appointed, because female education is often so much worse than none; that it is better to leave the mind to its natural and uninstructed suggestions, than to lead it into false pursuits; and contract its views by turning them upon the lowest and most unworthy objects. We seem, indeed, by the manner in which we sometimes suffer the youth of that sex to be trained, to consider women agreeably to the opinion of certain Mahomedan doctors, and treat them as if they had no souls:

Bred only and completed to the taste  
Of lustful appetite.

The neglect of cultivating the female mind appears more ruinous, when it is considered how much the interest of society is concerned in the rectitude of their understandings. That season of every man's life, which is most susceptible to the strongest impressions, is necessarily under female direction; as there are few instances, perhaps, in which there is not one of the secret springs which regulates the most important movements of private or public transactions. What Cato observed of his countrymen, is, in one respect, true of every nation under the sun: —The Romans, said he, govern the world, but it is the women that govern the Romans. For good or ill, they govern the world. If this be true—as true beyond all peradventure it is—if female influence be thus extensive, nothing certainly can be of more importance than to give a proper tendency, by the assistance of a well directed education. An education that shall inculcate modesty—the prerequisite to all proper instruction, and the loveliness grace in human character; that shall teach habits of observation, reflection, cheerfulness and delicacy—an education that can open and enlarge the mind, and fill it with just and rational notions. It is fit, and necessary to this end, that there should be schools specially endowed for female instruction. For though there be no sex in mind, there is in manner; and in this the modes of education essentially differ. Nature has provided opposite spheres for the two sexes, and neither can pass over the limits of the other, without equally deviating from the beauty and decorum of their respective characters. Helen in armor, would be as extravagant as Achilles in petticoats;

If I shall have been so happy as to gain the approbation of those for whose sake I have so far departed from the strict limit which ancient prejudices have long prescribed to our sex, I shall be amply repaid for all the sneers of wittings and fools. [Cheers.]

I have only been desirous of winning the approving smile of the noble sex for my sentiments, not for myself, and I say unto you, lords of creation, as you call yourselves, if you doubt my sincerity—I proclaim it here in the face of all Augusta, now assembled around me, and you may believe me or not as you please—that there is no one among you, Tom, Dick or Harry, that I would give a brass thimble to call ‘husband’ to-morrow!!!

The New-York Custom House. The following description of this edifice, now erecting, is from the Journal of Commerce:

It is to be 177 feet long, and 89 feet wide, and the form and order of the building to be similar to that of the Parthenon of Athens. It is to stand on a basement story, ascended by nineteen steps from Wall street, and six steps on Pine street. There are to be eight Grecian doric columns at each front, and fifteen columns and ante on each side attached to the walls. There is also to be a second row of six smaller columns back of & parallel with the main front, leaving a space of ten feet between the two rows; and nine feet between the inner row and front wall of the building. Back of the two extreme columns of the inner row there are to be two ante, and six ante attached to the walls of the rear front, leaving a space of eight feet and a half between the columns and the ante. There will thus be twenty-four outside columns, five feet eight inches diameter at the bottom, and fifty-two feet high, including the great business hall, part of which is to be vaulted as the roof will permit, and its centre with a dome sixty-two feet in diameter. This hall will occupy the centre of the building, and will be one hundred and fifteen feet long, leaving a small vestibule at each end to enter from. It is to be seventy-five feet wide in the centre part, which is a circle seventy feet diameter with the length and breadth of the room extending beyond its circumference to these dimensions; and the four parts so extended beyond the circle are thirty-three and a half feet wide, leaving six rooms and the circular star cases in the rear, and three vaults for papers at the two ends of each vestibule. The same division of the room is made in the second story. Nearly the same number, shape, and sizes of rooms are had in the basement, above in the other stories, leaving all of the area of the same shape and size as the great hall immediately about it; with the addition of sixteen fluted doric columns to support the vaulting and the pavement under the dome of the great hall.

—The R. P. M. A. T. —

Mr. EDITOR:—It is said that the colored people in this community are very insolent, and that this is a good reason why they should not be elevated among the whites. Several persons have lately informed me that they were grossly insulted in Broadway by colored men. Such conduct, in whites or colored men, deserves animadversion. But let us examine the subject a little. A white lady and gentleman are promenading in Broadway in the afternoon; they meet a colored man, well dressed and genteel, to all appearance; the walk is thronged; they are near the curb stone; the man with a dark skin happens to be on the same side with them. He tries to pass without stepping into the gutter, and accidentally touches the white lady's dress sleeve, with his elbow. This is the amount of his crime. This is spoken of by the offended as an insult not to be endured!

Another white person complains that he met a colored man who took the *inside* of the wall instead of the *outside*, and this for the sole purpose of *insulting* the fair skin. Now, Mr. EDITOR, I wish to close this communication, by asking two or three questions. Is it necessary for the person wearing the dark-skinned to step off the walk into the street when those with lighter complexions meet him? Is it a general, *well known* rule, that colored men should take the *outside* of the walk when they come in contact with whites? Who made that rule? Has it been extenuated, published, that all may know how to conduct themselves in relation to it? —H. Y. Transcript.

—The R. P. M. A. T. —

Classical Studies.—I think it incontestable truth, that for the last fifty years, our classical studies (with much to demand our undivided praise) have been too critical and formal;

and that we have sometimes been taught, while straining after an accuracy beyond our reach, to value the husk more than the fruit of ancient learning; and if of late years our younger members have sometimes written prose Greek almost with the purity of Xenophon, or composed iambics in the finished diction of the Attic poets, we may well doubt whether time suffices for such perfection—whether the imagination and the taste might not be more wisely cultivated than by a long sacrifice to what, after all, ends but in verbal imitations. In short, whether such acquisitions, however beautiful in themselves, are not gained at the expense of something better. This at least is true, that he who forgets that language is but the sign and vehicle of thought, and while studying the word, knows little of the sentiment—who learns the measure, the garb, and fashion of ancient song, without looking to its living soul, or feeling its inspiration—not one jot better than a traveller in a classic land, who sees its crumbling temples, and numbers, with arithmetical precision, their steps and pillars, but thinks not of their beauty, their design, or the living sculptures on their wall, or who counts the stones in the Appian Way instead of gazing on the monuments of the ‘eternal city.’ —*Seagwick on the Studies of Cambridge.*

—The R. P. M. A. T. —

Escape of a Lion. Howes' New-York Menagerie was in this town last week. The keeper's familiarity with the Lions and Tigers, when enclosed with them in their cages, is hardly safe business after all. Few men have the nerve deliberately to ‘bear’d the lion in his den,’ and rarely, since the days of Samson, do we find one possessing hardihood single-handed to wrestle with him. Two experiments have been made with small ones, which have answered infinitely beyond expectation. Four men besides the inventor are to go up with provisions for a fortnight's voyage. It is remarkable that this person has found out a means for preventing the least escape of the air, or change of his condition.

—The R. P. M. A. T. —

London, April 16.—An air balloon is making at Nantz, in France, upon an entire new plan; it is made of the membrane of an animal, a new discovery and a secret, and is to be filled with gas never yet used or made. Two experiments have been made with small ones, which have answered infinitely beyond expectation. Four men besides the inventor are to go up with provisions for a fortnight's voyage. It is remarkable that this person has found out a means for preventing the least escape of the air, or change of his condition.

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